

GUIDE TO HOLINESS.

For the Guide to Holiness.

HOLINESS THE MOST FAVORABLE STATE FOR MENTAL CULTIVATION.

THE most interesting as well as the most profitable light in which we can view the subject of holiness, is doubtless the near relation into which it brings us to God, and the bearing which it has upon our state in the eternal world; yet contemplated in its influence upon our being in this temporal state, and the full development of our characters here, it is a subject of great importance. When presented to the Christian mind in its true connection with our social happiness, refining and elevating as it does the feelings in the social circle, making purer the atmosphere of "home," it has claims of no ordinary power. If again the mind dwells upon its favorable though too often forgotten influence upon the physical nature, by keeping from it hurtful habits and inducing the best condition for the display of its greatest strength, it cannot fail to be convicted that holiness is "profitable" in this respect also.

The relation in which we purpose briefly to consider it, is that which it sustains to the intellect, in its greatly important influence in giving it not only a sphere of action above the debasing things of common thought, but in enlarging its capacity. And as the intellect is mighty for good or evil, always at work for our glory or shame, and will have wrought out for us, in eternity, a vast material for the creation of never

ending joy or sorrow, whatever gives it the best and surest exercise, deeply concerns us. The influence thus favorably effecting it, is *holiness—the sanctification of the heart*—which sends its fostering stimulus over our whole nature, as in plants a healthy stock develops the most healthy leaves and fruit.

1. This favorable connection between the sanctification of the heart and the unfolding and invigorating of the intellect, is suggested we think by the beautiful adaptation, throughout all God's works, of one part to another—of that which is most important in any circle of influence, to that which is less important. He has placed the sun in the heavens not only to adorn but to *perfect* all animated nature. Having nicely adjusted every joint and muscle of the human frame, and wonderfully arranged its ten thousand channels of communication between each extreme part, the pulsations of the heart and the living current of the blood perfects the whole. So in the moral world, when the grace of God through faith begets within us a *pure heart*, it stimulates to a healthier and more vigorous action our whole nature. Under the influence of this sanctified impulse, the intellect can to greater advantage apply itself to the acquisition of that knowledge of science and literature which will be made eminently subservient to the true interests of religion. An incidental but great benefit will be secured from the same source in the guarantee that it gives that the best subjects for mental application will be selected. A *pure heart* will forbid the exhausting of the mental powers over books which merely gratify the curiosity; a *great end* will be sought, the highest glory of God. Thus impelled and thus guided, the mind will put forth its utmost ability.

2. We believe this view to be warranted by the Scriptures. "Godliness," in whatever degree it is experienced by the holiest saint or weakest believer, "is profitable;" but in its fullest experience it is most "profitable unto all things, having the promise of the life which now is," in its best possible growth as well as enjoyment, "and that which is to come." It was not the purpose of the word of God to detail the benefits of godliness, but has been given as a declaration exceedingly broad in its application; and in the universal profitableness of it, it would be strange if its godliness were not emphatically so when the profit was connected with one of the greatest gifts of God.

3. The testimony of many men of great talents and usefulness is, that when they have been the most holy, other things being equal, their intellects have developed the most rapidly. Henry Martyn, the distin-

guished Missionary to Persia, has left in substance, in his journal, the following testimony: "Since I have become a Christian I have accomplished much more in my studies by the same labor, than before." Luther speaks the same sentiment in his well known motto, "To have prayed well, is to have studied well." To have drawn near to God by much prayer, is, in reference to our lawful studies, equivalent to an increased application to them, in the quickened capabilities of the mind which our devotion shall have inspired. Many young men, of ardent piety, pursuing a collegiate course, have found their experience to accord with this view. One young man in particular declares, with regard to his own experience, while in college, the following important facts. "When I first felt the joyous emotions of sanctifying power from the Holy Ghost, I was surprised at my increased progress in my studies. My first impression was that I should fall behind my own standing, so much more of my time than during former terms had been spent in public and private devotional exercises; but upon examination of my recent habits, I found that more than the extra time spent in devotion, had been saved from moments formerly almost unconsciously trifled away. In addition to this, I was fully convinced that I had felt greater vivacity and strength of mind. But more than all, the deeper sense of responsibility for these collegiate privileges and the nobler aim which now inspires my mind, had caused me to accomplish more since my entire consecration than before. I am satisfied that I shall be a riper scholar for being a holier man. And this great benefit is but an incident of the great blessing of holiness which I have received by grace."

It may be objected to this view, that men of the most depraved hearts have possessed great mental power, such as Voltaire and Byron, and that men of extraordinary piety have not been so characterized. But this does not conflict with our position; not that holiness will *confer* great talents, nor that depravity will wholly destroy them, but that the former will afford the best possible condition for that important improvement which God requires at our hand.

This subject is of great practical importance to every Christian. As a holy heart affords the best qualification for mental improvement, so it brings with it greater obligations to improve to the utmost degree which our circumstances will allow, it being understood that our circumstances are such as the providence of God has determined. But especially to the gospel minister is this subject of great moment. Higher considerations for holiness we know there are which ought and

will affect him more than this; but if there were none, this ought to incite to immediate *feeling* and *action*.

Z. A. M.

NEWTON UPPER FALLS, Feb. 1847.

For the Guide to Holiness.

CHRISTIAN HOLINESS.—OBLIGATIONS TO BE HOLY.

HAVING now replied to most of the popular objections to Christian holiness, I proceed to lay down two propositions, and then to establish the obligations resting upon all Christians to attain this high state of grace. (1.) All Christians must be holy, prior to their admission to heaven; for we are required to follow "holiness, *without which* no man shall see the Lord." (2.) The union of the soul and body interposes no absolute barrier to a state of holiness in this life, for both our first parents and our Savior were holy, though tabernacled in the flesh. In the light of these two facts, I now assert the obligation resting upon all Christians to be holy in this world. (1.) The first argument in support of this assertion, is deduced from the positive law of God. "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6: 4-5. This law was given to Israel. It was positive; its rigorous demands being for ever unrelaxed, and its observance most solemnly enjoined. This law required supreme love to God—love excluding every vile affection—and embracing the fullness of the blessing of Christian holiness. But could Israel keep this law? This is often denied, while its obligations are freely admitted. To this I reply: (1) God gives no law to his people without an adequate, gracious ability to keep it. (2.) If Israel could not keep it, then it was never obligatory upon them; hence, God must have commanded them to do what they could not do, and moreover, what God never enabled them to do. This is an obvious absurdity; for moral inability, if involuntary, annihilates obligation. (3.) But the Scriptures put this whole matter to rest; they show most unambiguously, that Israel could keep this law. "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Deut. 30: 6. This

is a strong and apposite passage. It utters a voice of authority. It proves, beyond all question, the *possibility* of supreme love to God. It teaches three things. (1.) Inward holiness. The word "circumcise" is, in the original, very expressive. In the Hebrew the word is "*mal*," and signifies, to *cut off*—to separate—as sin from the soul; and hence it tropically means—says Gesenius—"putting away all iniquity." The word in the Septuagint is, "*perikatharizei*," and means, says Dr. Robinson, "to purify all around, or wholly." (2.) This passage teaches that this inward holiness enabled Israel to exercise *supreme* love to God; for it was a circumcision of the heart—"to love the Lord thy God with all thine heart, and with all thy soul." Was not this supreme love? (3.) It teaches that this inward holiness and supreme love are essential prerequisites to spiritual life. Israel needed both, that they might "*live*." Hence, we contend that the passage clearly asserts the gracious ability of Israel to keep the divine law, requiring supreme love to God. How this can be denied, I am utterly unable to comprehend; especially if the Scriptures be the standard of appeal. (4.) But is this law binding upon Christians now? This is a capital point. It brings the subject home to our own hearts and consciences. Let our blessed Savior answer this momentous question. "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment." Mark 12: 30. This is the language of Him who spake as never man spake. It is mandatory and ultimate. It is now the law of the gospel dispensation, and is solemnly binding on all Christians. Its re-enactment and publication by Christ in the Gospel code, also pre-suppose a gracious ability on the part of Christians to keep it; also its rigorous demand, and man's inability to meet it, would unite to make Christ a hard master, reaping where he had not sown, and gathering where he had not strown. Hence, this "first and great commandment" is still in force, with all its unsparing exactions; consequently the presumption is, that Christians can keep it. Now look at the extent of this law. (1.) It requires Christians to love God. (2.) But how much? This is the point. "With all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is the law. And how much provision does it make for the flesh? How much more may Christians love the world, or any other object, than God, and yet keep this law? Does it not absolutely demand supreme love to God, and interdict all affection for other objects which would contravene such intense and

unmixed love? Does it not require the crucifixion of the old man, with all his deeds and affections? Does it not imply that the soul is emptied of all imputed and condemning sin, and also freed from its dominion and power, and girded up with all the wasteless energies of its redeemed and sanctified powers, to love and exult in God alone, and that, too, supremely? Cannot such a soul say, "Whom have I in heaven but thee, and there is none upon earth I desire besides thee?" O, how unspeakably exalted and blessed is this state!

"A rest where all our soul's desire
Is fixed on things above;
Where fear, and sin, and grief expire,
Cast out by perfect love."

Add to this argument the words of our Savior in another place, and the obligation of supreme love to God cannot be doubted. "Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5: 48. Now "God is love." It is no where said, God is justice, God is mercy, or God is omniscience—but, "God is love." What is love is His essence and impersonation. This attribute represents and tempers all the rest. To be *perfect*, then, as God is *perfect*, can only imply a *perfection of love*; and this, of course, a relative perfection. As "God is love," so all his children should be love—*all love*. They should be as perfect in this grace—that is, relatively as perfect, in view of their limited capacities—as God is perfect in love. What else can the passage mean? There it stands—an eternal truth, a positive command. It unites its voice with "the first and great commandment," and proclaims, without ambiguity, the unrelaxed obligation of Christians to love God supremely in this life. That is, it requires them to seek and attain Christian holiness. No argument can disprove this. Hence indifference to this great blessing is rebellion. It crucifies the blessed Jesus afresh, and involves spiritual consumption, and fear that hath torment. But perfect love casteth out fear—it brings heaven down to earth, and raiseth earth up to heaven. It is a sky without clouds, and a day without night. The sun no more goes down, the moon does not withdraw itself, for the Lord is an everlasting light, and the days of our mourning are ended. Our walls are called *Salvation*, and our gates *Praise*. This is truly the "land of Beulah," a country of broad rivers and nodding plenty,

"A land of corn, and wine, and oil,
Favored with God's peculiar smile,
With every blessing blest;
There dwells the Lord in righteousness,
And keeps his own in perfect peace,
And everlasting rest."

Why not cross and inherit it? Why stand longer, like Moses on Pisgah's heights—looking over and longing for the heavenly Canaan? God's law demands our supreme love, and his promised circumcision of our hearts will enable us now to keep this land; hence both duty and privilege invite us to *hunger and thirst* after righteousness, that we may *be filled*.

I shall now adduce some additional passages of Scripture in proof of the obligation of Christian holiness.

1. The first argument is deduced from those Scriptures which demand holiness of Christians, simply because God is holy. Such are the following:—"Ye shall be holy, for I am holy." Levit. 11: 44. "Sanctify yourselves, therefore, and be ye holy." Levit. 20: 7. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." 1 Peter, 1: 15, 16. These Scriptures enjoin, in the most positive and sententious manner, unqualified holiness. The reason assigned is simply that God is holy. The propriety of this requisition lies in the fact that without holiness there could be not perfect congeniality of feeling between God and his people, nor perfect communion in heaven. God cannot look upon sin with the least degree of allowance or approbation. All the feelings of his infinitely holy heart revolt against it, and cry out,—

"O cursed, cursed sin,
Traitor to God and ruiner of man;
Mother of wo, and death, and hell."

Hence, to enjoy his divine fellowship, and reconciled favor to its full extent—that is, to an extent compatible with our purified but limited powers—"all filthiness of the flesh and spirit" must be cleansed away, and Christian holiness attained. This God commands, alleging his own holiness as the only reason.

2. The obligation of Christian holiness is further argued from those Scriptures which require the *practice* of holiness in this life, and its indwelling fullness in the soul as an absolute prerequisite to an admis-

sion into heaven. Such is St. Paul's language to the Hebrews: "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 13. The Greek verb, *diokete*, here rendered "follow," evidently has a tropical sense, and signifies, in this passage, *to practice*. It is not to be taken in the sense of following after an object without attaining it. For if so, the first clause of the verse would be converted into nonsense. It would then read: "Follow after peace with all men, without ever attaining it, and (follow after) holiness, without which no man shall see the Lord." It is obvious, therefore, that the passage requires to be used in the sense of practice. Then it would read; "Practice peace with all men"—clearly implying the possibility of doing so—"and practice holiness, without which no man shall see the Lord." Christian holiness, then, is a state of grace to be attained and exemplified in the daily life and conversation. It is not like the fabled Juno, a goddess only in pursuit, but a vanishing cloud in apprehension; but it is something substantial, to be attained—to be practised—and that too as really and visibly as the practise of "peace with all men." As the apostle meant that his Hebrew brethren should "follow or practice peace with all men,"—and that during life—so he meant they should follow or practise holiness, without which no man shall see the Lord,"—being living epistles known and road of all men—cleansed from all actual and indwelling sin—walking evermore circumspectly, and following this blessed mode of living "unblameable in holiness all the days of their lives." This is a strong passage. It proves that holiness is the element in which the Christian should live—that it is a conspicuous grace, making him in reality the light of the world—pouring a clear and gentle illumination on the encompassing darkness, and shedding over his own words, tempers, and actions, an unearthly sweetness and lustre. It proves its practicability and attainableness in this life, and forever annihilates that great and cheerless error which looks to death, with its grave and reptiles, and not to Christ crucified, for purity of heart. O, how infinitely precious and sweet is this unspeakably glorious and eternal truth; a truth which rests, not on blind conjecture, but on the impregnable rock of Holy Scripture—a truth for ever unfolding in its riches, but never unfolded—whose splendor no cavil can darken, and upon which the humble and contrite soul that trembles at Jesus' word may feast sumptuously every day. It enables us to exult and sing:

"O glorious hope of perfect love !
It lifts me up to things above ;
It bears on eagle's wings :
It gives my ravish'd soul a taste,
And makes me for some moments feast
With Jesus' priests and kings."

Now when God says, "follow (or practise) holiness," and makes this the condition on which we shall see the Lord, can any doubt our obligation to seek and attain this great blessing? Here is the high and irrevocable command—sounding through the Bible, and reverberating through the heavens—"follow holiness;" and here, too, is the stringent necessity for it: "without which no man shall see the Lord." In the overwhelming light of this truth, may we not anxiously inquire, with the wondering disciples, "Lord, are there few that be saved?"

3. Another argument for the solemn obligation now resting on all Christians to seek and attain Christian holiness in this life, is drawn from those Scriptures which make such a high state of grace essential to the full enjoyment of God. The following is an illustration of this class; "Blessed are the pure in heart, for they shall see God." Matt. 5: 8. This does not mean the "pure in heart" at death, or in another world. This is all true, but such an interpretation is a traditionary gloss. It is obvious from the context, that it means the pure in heart in this life. Christ was addressing his disciples on the mount. He said to them, "Blessed are they that mourn. Blessed are the merciful. Blessed are the peace makers," &c. Now all these mourning, merciful, and peace making persons, whom Christ pronounced blessed, must be supposed to be in this world, and not in the next. But in this immediate connection, and without intimating any change of interpretation, the Savior said, "Blessed are the pure in heart, for they shall see God." That is, blessed are those whose hearts are cleansed from all unrighteousness in this world—as blessed are those who mourn, and are merciful, and are peace makers in this world, "for they shall see God"—or enjoy God—as this Hebraistic phrase signifies. Hence, to enjoy God fully, we must be *pure in heart*." To love him with reciprocal affection, we must be like him. To manifest towards him suitable affinities and congenialities, our souls must be thoroughly and powerfully magnetized by the grace of Christ. By the mysterious and transforming power of the Holy Ghost, we must be cleansed from sin, and divinely assimilated into his express image and likeness. Then we abide in God, and bring forth fruit. Then our joy is unutterable, and full of glory.

"When God is mine, and I am his,
Of paradise possessed,
I taste unutterable bliss,
And everlasting rest."

Now, if this sweet and uninterrupted enjoyment of God be conditioned on purity of heart—if to procure for us eternal and full redemption, and purify us unto himself a peculiar people, not having spot, nor wrinkle, nor any such thing—Christ came down to this world, became poor, suffered ignominiously, and died a super-tragical death—let me urge the momentous inquiry:—Is not Christian holiness obligatory upon us? Can we neglect, with impunity, so great a salvation? Is not a blessing pronounced upon the "pure in heart?" A blessing, too, which immortality shall not outlive, and an eternal God shall not cease to communicate and increase, but which unpardoned impurity for ever forfeits.

HENRY W. ADAMS.

Concord, N. H.

ERRORS.

In the March No. of the Guide, in brother Adams' article, page 52, nine lines from the top, read "an alluring world" instead of "alluring words." Page 54, twelve lines from the bottom, instead of "declares" read "denies."

For the Guide to Holiness.

INCENTIVES TO HOLINESS.

NO. I.

1. As an incentive to holiness, we should seek to be holy while there is hope—we are now not only probationers of time, but "prisoners of hope." Soon, yea, *very* soon ("for he that shall come, will come and will not tarry,") our "probationary state must close. Then if not made holy it will be too late. "What thou doest, do quickly"—do with thy might, for there is no work, nor wisdom, nor knowledge in the grave, whither thou goest."

2. We should seek earnestly to be made holy while the gate of mercy stands open. Time will come, when it will be shut, and shut for ever. Then we may cry and cry in vain for a fitness for heaven, and a dwelling "among the spirits of the just." For it will not be then in the ear of mercy, nor in the reach of pardon, nor in the economy of grace. "To-day, if ye will hear his voice," therefore, "harden not your hearts." Fly to Christ then as your *rock*, your *refuge* and your *rest*. Obtain his *fullness*, "perfect holiness in his fear," and drink for ever from the rivers of his pleasure.

3. Another powerful incentive to purity is the holiness of God.

“As he which hath called you is holy, so be ye holy in all manner of conversation ; because it is written, Be ye holy : for *I* am holy.” If therefore we would be “Israelites indeed”—“children of God,” “joint heirs with Jesus Christ”—saved “unto the uttermost,” and enjoy God for ever, we must be holy. “Be ye holy : for I, the Lord your God, am holy.” Jehovah speaks—we should, we *must* obey, if at last we would stand “in his presence with exceeding great joy.” Christian reader, “Be ye, therefore, perfect, even as your Father in heaven is perfect.”

4. We should be holy also in consideration of what our salvation cost. “We have been redeemed, not with corruptible things, such as *silver* and *gold*, but with his own precious blood.” Our salvation is of infinite worth, because it hath been purchased with infinite love, at infinite pains. The ransom now is paid—the cross shows the victim slain, and *that* victim is the Lamb of God, the only Son of the Father, the Redeemer of the world. For “that he might sanctify the people with his blood, he gave himself once an offering for all.” This he did to “redeem us unto himself a peculiar people, zealous of good works”—“to wash us from our sins in his own blood”—“to save us unto the uttermost.” Christian, wilt thou avail thyself of the merits of this great atonement? “Wilt thou be clean?” Wilt thou be saved from all sin and cleansed from all unrighteousness? Answer now for thyself before God, and determine at this hour whether thou wilt walk before God in righteousness and true holiness.”

5. Another consoling motive to seek for holiness of heart is, that Christ himself has not only willed our sanctification, but actually prayed for it; and in that prayer he has also taught and encouraged us to pray for it, and to believe on his name. Hear the Savior pray, “Sanctify them through thy truth : thy word is truth.” O memorable prayer! The Redeemer of the world prays that we may be sanctified, cleansed, and saved through the truth, which is the word of God! And the great Apostle of the Gentiles prays also, “The very God of peace sanctify you wholly, and preserve you blameless unto the coming of our Lord Jesus Christ.” Reader, “pray without ceasing,” and you will soon be able to “rejoice evermore and in every thing give thanks.” And let the burthen of your prayer be—

“O for a lowly contrite heart,
Believing, true and clean!
A heart in every thought renew'd,
And full of love divine;
Perfect and *right*, and *just* and *good*,
A copy, Lord, of thine.”

6. *We* should be holy because *heaven* is holy. Holiness here is indispensable to our eternal happiness hereafter. Heb. xii. 14. God is not only holy in himself, but the place where he dwells is holy. "For there shall in no wise enter into it (into heaven) any thing that defileth, neither whatsoever worketh abomination." The unholy will never be permitted to dwell with the holy, nor the wicked and unbelieving among the "spirits of just men made perfect." We must be qualified by his grace, and washed by his blood, to be "meet for the inheritance among the saints in light." In view of all these great and impressive motives to holiness, let every believer speedily come unto Christ, be made whole and "sin no more." "And he who is righteous let him be righteous still; and he who is holy let him be holy still." I. N. K.

Urbana, O., Dec., 1846.

NOT INTENDING TO SEEK RELIGION.

THE Rev. Dr. Payson, in the progress of a revival among his church in Portland, after having repeatedly invited meetings at his house of those who wished to seek religion, one day gave an invitation to all those young persons who did not intend to seek religion. Any one who did not know Dr. Payson, would be surprised to hear that thirty or forty came. He had a very pleasant social interview with them, saying nothing about religion, until just as they were about to leave, he closed with a very few plain remarks, in the following manner:—

"Suppose you should see coming down from heaven a fine thread, so fine as to be almost invisible, and it should come and attach itself to you. You knew, we suppose, that it came from God. Should you dare put out your hand and brush it away?"

He dwelt a few minutes upon this idea, until every one had a clear and fixed conception of it, and of the hardihood which any one would manifest who should openly break even such a tie.

"Now," continued he, "just such a slender, delicate thread has come from God to you this afternoon. You do not feel, you say, any interest in religion; but by coming here this afternoon, God has fastened one little tender thread upon you all; it is very weak and frail, and you can in a moment brush it away. But you will certainly not do so. Welcome it, and it will enlarge and strengthen itself, until it becomes a golden chain to bind you for ever to God."

For the Guide to Holiness

"WHAT IS FAITH."

"Faith is the substance of things hoped for, the evidence of things not seen."
—Heb. xi. 1.

"Faith is the substance of our hopes,
Unseen by mortal eyes;
Faith is the key of prayer that opes
The treasures of the skies."

LET us for a moment consider Faith, and its astonishing effects. This is the believer's privilege frequently to contemplate. The Christian, too, should always have faith in lively exercise. True, lively, scriptural, evangelical faith, is the same every where, in all ages, under all circumstances. For God is true—to endless years the same—and "his word endureth for ever." What he in his word hath spoken, his own almighty hand will do. Here is the ground of all true faith. "It is impossible for God to lie." "Thy word is truth." Wherefore it is the believer's privilege "to have faith in God"—strong, unshaken faith—faith always in his faithful promises.

Read attentively the 11th chap. of Heb. Here we have a striking exemplification of the triumphs of saving faith, through our Lord Jesus Christ. What wonders it accomplished among the worthies of other ages! "Stopped the mouths of lions, quenched the violence of fire," turned away the edge of the sword, and "turned to flight the armies of the aliens!" It also performed miracles of grace, "subdued kingdoms, wrought righteousness," and ultimately translated the redeemed among men to the mansions of glory!

What a "sacramental host of God's elect" is here presented, and how beautifully the whole is portrayed by the glowing pen of inspiration! In what simple yet unsurpassingly sublime strains does the narrative continue and conclude! "All these obtained a good report through faith," and they are now safe in the promised Canaan, "inheriting the promises." For God had promised them "a more heavenly inheritance"—"a city which cannot be moved."

Here we have a summary view of the good of many succeeding ages, who triumphed in the fire, gloried in the cross, and rejoiced in the full assurance of faith. Some were stoned, others sawn asunder, slain with the sword, and "wandered about, being desti-

tute, afflicted, tormented." What "a cloud of witnesses is here presented, and what a host of believers, down to the present day, have been saved like them through faith. Thus we learn much of the true nature and worth of faith, by its saving effects upon the hearts and lives of the children of men.

And what faith *has* done, it may do *again*. For it is the same *now* as in ages *past*. It has lost none of its saving efficacy. Thousands in all ages of the church have been redeemed and saved through this glorious medium. Faith is the very touchstone of our salvation. It converts earth into a paradise, and is the only road that leads us back from sin and death to God and holiness. "We live by faith"—"we walk by faith"—not by sight—and "we are saved by grace through faith."

Christian reader, dost thou understand then what is implied in simple faith and having faith in God? Art thou living the life of faith? Art thou walking by faith? The God of thy salvation then speed thee on thy journey home. The heaven of rest lies just before thee—that crown is thine—be faithful and thou shalt "inherit all things." Never grow weary. Abraham walked many years with God by faith, and Enoch three hundred years. So mayest thou walk before God "in righteous and true holiness all the days of thy life." Amid every cloud, and every storm, look aloft and behold the glories of the eternal day bursting upon thy enraptured vision!

"Faith is the dawn of heavenly light,
That cheers the fainting soul,
And drives away those clouds of night
That round his vision roll."

Believing one, art thou not sanctified? "Have faith in God." "Believe in him—who was wounded for our transgressions, and by whose stripes we are healed"—"and thou shalt be saved." But art thou perfect in love? "Be ye therefore *steadfast, unmoveable*, always abounding in the work of the Lord." Faith will bear us safely to the skies. Heaven is our home: hallelujah! Praise ye the Lord.

I. N. K.

Urbana, O., Dec. 1846.

God is perfectly tranquil. He is never subject to agitation in any case whatever. And unlikeness to him in this respect, except in what is instinctive and physically unavoidable, indicates the existing state of the mind to be in some respects wrong.

EXPERIENCE OF A BLIND LADY.

NEW YORK CITY, MARCH 6TH, 1847.

DEAR BROTHER KING:—Praise the Lord, the work of *holiness*, of *entire sanctification* of *body, soul and spirit*, unto *obedience* and sprinkling of the *blood of Jesus*—is rapidly progressing in this City. Glory to God for those nurseries of devotion—meetings on Tuesdays, Fridays, &c., established in different parts of this city for that *specific object*—the entire consecration of *body, soul and spirit*, time, talents, influence—all, to God—for time and eternity. At one of these, yesterday, all the air was love, and several souls were sanctified. These are, emphatically, *schools of Christ*, where souls all immortal are diligently instructed in the “deep things of God”—in the knowledge of God as it is in Christ Jesus, that they may know him, and the power of his resurrection, and the fellowship of his sufferings—to be conformed to his death—to *believe* themselves dead indeed unto sin, and alive unto God through faith in Christ Jesus our Lord. In *these* meetings, *souls*, vessels of mercy, are *trained* and fitted for *salvation*, eternal life, the *Palace of God*, to live and reign with Christ, for ever and ever. What a contrast they present to those schools of *vice*, where souls are trained for ruin, vessels of wrath fitted for destruction!

At the ardent and joint request of several dear brethren and sisters, I have obtained, and now forward for the Guide, the experience of our dear sister Fowler, who has lately received the blessing of *perfect love*. We think it cannot fail to interest the readers of the precious Guide; especially when they consider that our dear sister F. is *blind*, and consequently shut out from all the beauties of nature, that once charmed and delighted her soul. Now they charm her *no more*. *Day*, which returns to *all*, returns not to her. Nor sweet approach of *morn*, or *ere*, or sight of vernal bloom, but *clouds instead*, and ever-during *dark* surrounds her natural eyes. Oh! dear reader, to profit by her *experience*, imagine *yourself* for a moment in *her* situation, and all the *pleasing, beautiful sights* of this world, at once and for ever shut out from your vision. Yet she is *light*, in the Lord. She sees a beauty in holiness, and with her mind beholds wondrous things in God's law, and clearly discovers the *mercy of God* in her *affliction*, which for the present is grievous, yet being duly exercised thereby, it hath already yielded to her the peaceable fruits of *righteousness*, and is also working out for her a far more *exceeding* and *eternal weight* of glory. Oh! *precious, sweet, afflictions; blessings in disguise*. Whom the Lord *loveth* he *chasteneth*, and the soul that hearkeneth to his voice, humbly kisses his father's chastening rod, and rejoices in the purifying flames. Thus our sister now rejoices with trembling, while her eye of *faith* is fixed upon the beauties of the crucified Savior, and the perfect law of love is written on her heart, and is the mainspring of all her actions. Oh, may every unsanctified soul, who may read her experience, believe for, and receive, like her, the blessing of *perfect love*.

W. H. BAILEY.

“In the world ye shall have tribulation,
But in me ye shall have peace.”

I was blessed with a pious mother. The Spirit of the Lord strove with me from the earliest of my recollections. I frequently hid myself away when but a child,

and prayed and wept on account of my sins. I had a great respect for Christians, and loved their company. When about twenty years of age, I went with some friends to a camp meeting. While *there*, I was deeply convicted of my *sins*, and felt myself a great sinner, in the sight of a *holy God*; and deeply felt, that without an interest in Christ, I must be eternally lost. I knelt in the praying circles, and asked the prayers of God's people. I felt myself exposed to hell, and prayed earnestly to God for the pardon of my sins, through the merits of Christ. Near the close of the meeting, Sept. 8th, 1824, just before daylight, "*Jesus spoke peace to my soul.*" My burden was all removed, and I was very happy. The change was so great, that I never doubted it for one moment. *Old things* had indeed *passed away*, and all things become new. I returned home and told my friends what God had done for my soul. A few days afterwards I attached myself to the M. E. Church, and was much blessed in the regular attendance on the means of grace, *particularly* class meetings. I could often

"Read my title clear, to mansions in the skies."

After a few years had elapsed, I was united in matrimony, to one of the best of companions, who cared much both for my temporal and spiritual good. We often had sweet seasons together waiting on the Lord.

When we had been married about three years, it pleased God to bring me under a deep affliction. I was attacked with inflammation of the brain, by which I was rendered nearly blind. The best medical aid was procured, and I partially recovered my health, but was still *blind*. After being under the care of different physicians for a length of time, the disease (AMAROSIS) was thought to be *incurable*. I was deeply depressed in spirit, on account of my affliction. I had the care of a little family, and felt that I needed much of the sustaining grace of God. I found in myself so much of MY OWN will that I could not say, "The will of the Lord be done." I often examined my heart before God, and often found a willingness to do but not to SUFFER his will. I remained in that depressed state of mind for some five or six years. The *thought* that I must live and be BLIND, I could not willingly submit to. I was so deeply depressed in spirit that I wept frequently and to great excess; and at times thought that to depart and be with Christ would be far better. My companion, who was ever kind, strove often to comfort me in those days of affliction. Our physician was a pious man, and frequently told me to look to the Lord for supporting grace, and to seek for holiness of heart, that I might be *wholly* resigned to his will. I believed such was my privilege, because it was a Bible doctrine. I endeavored to search my heart, and at times felt that I enjoyed the evidence of justifying grace, and a heart full of gratitude to God, that he had not cut me off for distrusting his goodness. I felt myself a worm of earth, and knew the Lord looked down upon me. I remembered I was but dust, and realized, after my many heart wanderings from God, that he was sweetly drawing me on with "cords of love," and with confidence could say, *I was his child*. His Spirit was searching my heart, and showing me the evils that remained there. My prayer was,

"Break off the yoke of inbred sin,
And fully set my spirit free;"

and for the blessing of perfect love, that inbred sin might be all destroyed.

One day, while I was at private prayer, I was led to humble myself in the dust at the feet of Jesus when this promise was applied to my heart, "I will sprinkle you with clean water; from all your filthiness and from all your idols will I cleanse you." I felt I could rest my all in Jesus. I was filled with *perfect love*, and for some time a sweet peace possessed my heart. I did not say much about it. I thought there were many in the church who had led a more devoted life than I had, and yet did not profess this blessing. I feared there would be remarks made upon it. I grew weak, and after a time lost sight of it. I found an "aching void within, which the world could never fill." In August last I attended a camp-meeting held at the town of Rye, and while there, under the preaching of Dr. Roberts, on the subject of holiness, I deeply felt it my duty to give myself to God without reserve, because he hath said, "*Give me thy heart.*" My mind was much exercised on this subject. For some months, I did not doubt my acceptance with God, but often felt my *own* will to rise, and prayed that it might be all subdued and lost in the will of God. I could *not read*, but often prayed in secret for faith in Christ, that I might claim his promises. I renewed my covenant, and promised the Lord if he would restore unto me the blessing of perfect love, I would take up the cross and do every known duty. One evening, returning from meeting, the name of Jesus rested with renewed sweetness on my mind. I retired to my room, when I was forcibly impressed with this thought, Jesus is just as able to save you from *all sin now*, as he ever was or ever *will be*. I fell on my knees before God, and by *faith*, saw Christ extended on the cross for *me*. I felt his cleansing blood applied to my heart. I rested my all on him, for time and eternity; and felt that he *did* accept the sacrifice, and was indeed the sinner's friend. A sweet peace possessed my soul. I *rejoiced* in a *FULL SALVATION* through the blood of Christ. Oh! that I may rest in him by faith, and be humble as in the dust, at the foot of the cross. My will is sweetly lost in the will of God. I have never had *one* trial too many. I expect to praise God in heaven for every *affliction*, and am willing to suffer all his righteous will, if I may be counted worthy to make one of that number whom John saw, who went up through great tribulation, and washed their robes and made them white in the blood of the Lamb.

"When to that blessed world I rise,
And join the anthems in the skies,
This note above the rest shall swell—
My Jesus hath done all things well."

Glory to Jesus for a present, free,, and full salvation. I know not how to praise him enough.

"His blood can make the foulest clean;
His blood avails for me."

If sinners did but know the love of Jesus, they would seek him too. He died for *ALL*, and can save to the uttermost. He is my shield and hiding place; my shelter amid all adversities of life; I cannot keep myself a moment, but Jesus saves me. He hath loved me with an everlasting love.

"Oh! for this love—let rocks and hills
Their lasting silence break;
And all harmonious human tongues,
The Savior's praises speak."

New York, Feb., 1847.

CATHARINE FOWLER.

For the Guide to Holiness.

HOW WE MAY BECOME HOLY.

HEBREWS xii. 1, 2.

Willingness or Consecration. { "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us—
Faith. { Looking unto Jesus, the author and finisher of our faith."

ALL Christians believe, that in heaven we shall be made "like unto the angels of God," perfect in our nature, and rendering a perfect service. An angel has, in the first place, a perfect intellect—he always sees things as they are; he never expects from an action a different result from what does follow: he never traces any thing back to a wrong cause. A madman will step from the house-top in order to reach a distant object, without perceiving the consequences of such an act: he expects a result which will not follow. But an angel never mistakes as to the best way of doing whatever duty God may assign. He perfectly adapts means to ends; that is, he has WISDOM.

But the *moral nature* of an angel must be perfect. While his intellect presents the best way to perform the Lord's will, he must have a conscience instantaneously and invariably urging him to pursue it, and a will as promptly and invariably deciding so to do. A hardened criminal, even when his mind presents the best way, and the consequences of a wrong act, is scarcely sensible of the wickedness of it; or if he is, his will instinctively determines to disregard the right, in order to gratify self. His moral nature is almost entirely disordered. But when, whatever the intellect presents as the best way to serve God, is immediately urged by conscience as right, and the will decides to do it; then we have a perfect moral nature—that is, HOLINESS.

Now holiness and wisdom—always to see the best way, and always to adopt—constitutes the perfect nature of an angel; and doing the best thing in the best way, he renders perfect service. But holiness and wisdom are independent. If an angel's mind were disordered, so that he thought an ineffectual course of action would be the successful one, he would have *less wisdom*: yet if conscience urged him to do what seemed fittest to gain the end, and his will decided to pursue it, he would be just as holy. His

intellect might fail, until he became an idiot, yet his heart remain holy.

Now *our* intellects must be disordered while we are in the body. But God requires, as all evangelical denominations of Christians believe, that our hearts should be holy *before* we leave the body, since he says plainly, "Holiness, without which no man shall see the Lord." But many denominations hold that we will be made holy at the hour of death, and not until then: the Methodist church holds that we may be sanctified at the dying hour, but that we may attain to sanctification or Christian perfection at any previous time. For an angel's mind, and holiness, make *angelic perfection*: a Christian's mind, (such as it may be,) and holiness, make *Christian perfection*.

II. *How do we know that we may become holy before the dying hour?*

Because sanctification is a part of salvation, since without holiness no man shall see the Lord. But by whatever means, and at whatever time, the whole may be obtained, so soon, and by such means, that part is to be gained. If salvation is by faith, so must be sanctification. If the Scripture urges the present as the "day of salvation," without excluding sanctification, it follows that this should be sought, and may be gained in this "accepted time." But if sanctification is not only not excepted from this exhortation to immediate salvation, but is separately commanded as a present duty—"Be ye holy, for I am holy;" urged in consideration of the promises of purification—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God;" prayed for by the inspired apostle, as an immediate gift from heaven—"And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved" (implying that they were so to begin with) "blameless unto the coming of our Lord Jesus Christ;" and finally mentioned as a present consolation and security—"Because as He is, so are we in this world;" if it be thus urged as a part of salvation, and separately too as admitting and claiming immediate action, how can we doubt that it is our privilege and duty at once to ask it, at once to receive it?

That we should ask it, indeed, all Christians allow, and so do. But will they ask what it is not according to God's will to give? Nay, but "this is the will of God, even your sanctification." But "this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us; and if we know that

he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

Christians are awaking more to the fullness of this privilege. Not only in the Methodist, but in other denominations, members and ministers are rising as witnesses for God, that they too having "this confidence," have asked, and believed, and found "Jesus Christ the same yesterday, to-day, and for ever."

III. *How may we become holy?*

By faith. Faith that God fulfils his promise whenever I fulfil the terms upon which he promised. Faith that whenever I perform my part of the covenant, God then performs his part. What then are the terms upon which we receive the promise? The Spirit answers, "*Whosoever will*, let him come, and take the water of life *freely*." Willingness to receive is all that is required before we exercise faith that God performs the promise. What does willingness imply?

WILLINGNESS to receive any thing implies that we consent to have it, in all its parts and all its necessary consequences. If we are willing to take the "pearl of great price," it is even though its setting may for a while pierce into the bosom which wears it. If we are willing to take the heavenly spouse, it must be as far as this world is concerned, "for richer or for poorer, for better or for worse." If we are willing to be holy, it is to be holy any where, even if hereafter, for God's glory, we may be sent from heaven to a place of temptation and persecution; and so, if after he sanctifies us, the Lord pleases that we remain on earth a few years longer, we must be willing to be holy even here. A man may desire part of a thing, but never the entire thing, until he consents to take it with all its necessary consequences. No man truly desires a FIG tree, if it is only on condition that it bear grapes: so no man really desires holiness, if only on condition that it bear the fruits of unholiness, such as ease, self-pleasing, and the friendship of the world. In the Epistle to the Hebrews, after the apostle has shown from the promises of God, that we may be sanctified, and that by faith, and having in the eleventh chapter given instances wherein faith was strikingly rewarded, he proceeds, as we should expect, to urge his church to become holy; and first presses them to be willing:—"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us." And then, when they consent to lay aside all hindrances, and take, not a part of their own choice, but that set before them by the providence and Spirit of God, then he at once

proceeds, "Looking unto Jesus, the author and finisher of our faith."

FAITH, simply believes that God keeps his promise. If he promises to do an act, without saying *when* he will perform it, then it is faith to believe he will do so, and patiently wait its coming. But if God promises it at a specified period, it is not faith to believe merely that at some future period he will do it; but we must believe, when the specified time comes, that he *does* do it. If our God has promised us for Jesus' sake "a cleansing from all sin," without saying when he will act, then we have faith if we believe it is coming, and quietly wait for it. But if the command is, "Whosoever will, let him come, and take the water of life freely;" and, "*When ye pray*" (prayer implies a willingness to receive) "believe that ye receive," then nothing is faith but to believe that God does give us, "when we pray." The Giver of "every good and perfect gift," specifies the moment when he will bestow them; when that moment arrives, we dishonor God by doubting whether he fulfils his promise.

IV. *Now a want, either of willingness or faith, is the deficiency of every unsanctified heart.*

1. The unwilling we find among the unconverted, and among evident backsliders. The outward Christian too, but without the witness of the Spirit, and continually condemned, because he habitually refuses to do duty, that is, declines to take what must accompany holiness, is evidently unwilling. None of these three classes are in a state of safety.

2. The unbelieving. In every denomination of Christians are hearts earnestly desiring purification, and willing to yield up all their own will: yet they do not become holy, because they either, 1st. Believe God will not bless them until they are near death, which is not faith in the promise: or, 2d. Believe merely that at *some time* he will bless; which also we showed was not faith in the promise, because God specifies *the time* of fulfilment.

How then can such people enter heaven? Because, since they pursue holiness so far as their light permits; having willingness to receive, and implicit confidence in God, although they do not understand that they may receive whenever they are willing; God need only remove this ignorance, and they will believe. So must we hold that He does to such souls in their dying hour. But *until* they believe, they are not sanctified. Let us therefore take heed, first to be willing, and then to believe.

But, dear reader, do you feel that an unguarded life has

given the things of the world too strong a hold of you, and you cannot, throwing them aside, say, "Thy will be done!" He that gave his only-begotten Son, will freely add all things unto you. Pray for an humble spirit; for deeper conviction of the evil of your nature; for light to show things as they are, and to assist you in testing your willingness to sacrifice every thing not allowed by holiness. God does not require that the duty seem pleasant. The sanctified may have from nature or education a deep aversion to the act required. All the willingness required is, that you will, or determine, that though "thy flesh and thy heart faileth," yet in Him, who "is the strength of thy heart," the duty shall be done—the sacrifice shall be made. Wrestle with God for strength to yield each idol as it is presented, and ask believing that power will answer your prayer. Rest not, until marking well the crosses, counting well the costs of a sanctified life, you can determine by grace to "enter the strait gate, and narrow way," and be one of God's "peculiar people," for "few they be who go in thereat." Fear not lest even if you gain, you should not keep a pure heart. Is it not easier for God to love, and save from sin, a soul holy and all opposed to evil, than a heart still corrupt and lustful? Does God require you to do all in your weakness? Nay, answers the Spirit, "I, the Lord, do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." Then you become as the Savior was when on earth, and he sympathizes with you, as he scarcely could do in your hours of partial devotion, and grieving the Holy Spirit. In reference to you peculiarly may it be said, that "in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Whenever therefore you truly desire holiness, trusting the future as well as the present with Jesus, believe your uplifted prayer is answered.

Faith, we repeat, is simply a reliance on the truth of God's word. Feelings and sensible evidences may encourage us; but these are not the grounds of faith, and consequently when they are removed, or before they come, faith has still its only true and all-sufficient foundation. Many willing souls have prayed, and now wait in unbelief until they shall gain some sensible evidence that the work is wrought. But faith has nothing to do with these—must not wait for them. How can God witness that you have what you have not as yet? And how can you have, until you believe? Even while you know that God will sooner or later, after you have faith, give a powerful, direct witness of the Spirit, you must, just as if you never expected such a witness, believe simply because the promise is of God. In after stages of expe-

rience it is often the same. "Thus saith the Lord" is the rivet which fixes the strong chain of my faith on the rock of ages, the throne of God. At times, perhaps generally, springing out from the throne, golden cords of joy and sweet feeling twine through its links, and seem to bind it more closely and surely to the rock. Yet my eye still rests upon that rivet of the promise alone; and when these are withdrawn, my soul is calm and undisturbed as ever, though careful and watching lest I be unwilling to consecrate all to my Redeemer.

Very great injury has arisen from placing sanctification too high, taking as a standard the common range of Christian experience, and considering this a safe and satisfactory condition. Many therefore are half disposed to rest contented, viewing holiness as a privilege it is true, but not absolutely necessary: many who are not satisfied are discouraged by the thought that it is reached by but few, and that "it is too high; they cannot attain unto it." But, in the light of the Holy Spirit, holiness is not a high state; but in proportion as we come short of it, we are low. How strong is our Creator's claim, that his gifts should not be used against his cause, and his glory! How strong the Redeemer's claim that the ransomed powers "henceforth live not unto themselves!" How easy the way by which we may yield such service, simply by willingness and believing God! Therefore holiness is like common honesty. We commend the honest man; but at the same time say, that "it is no great credit—nothing more than he ought to be." Now if a group of liars and thieves, partially reformed, not lying or stealing indeed by any means so much as of old, should be overheard praising each other's respectable state of moral integrity, while simple honesty they consider a distant privilege, a supererogatory height, how absurd would it seem! But holiness we owe to God, as much as honesty to men. It is as easy to practise for the willing and praying heart. The Bible speaks of it as just such a matter of course. Yet Christians meet together: they disgrace the cause of God, but not as much as formerly; they grieve their Benefactor, but only once or twice a day: they continually break their vows to God, but keep them most of the time: they rob their Maker of his glory, but only when self-interest is very pressing! Some would like to be holy, and get rid of this constant reproof from the Spirit; and some who are truly humbled at their conduct, are deceived into the opinion that they cannot reach their desire until a distant period, and therefore make no prompt, spirited effort. Whereas sanctification is the lowest state wherein man lives continually uncondemned of God.

The apostle speaks of some, who will enter heaven indeed; "they themselves shall be saved, *yet so as by fire.*" And are these in an extraordinary state of Christian privilege? Yet these must be holy, for "without holiness no man shall see the Lord." Holiness is the zero point on heaven's thermometer, that measures the warmth of our love and meekness for the inheritance of the saints. Above that point there may be height; but however slightly, just so far as we sink beneath it, it is all lowness; a lowness that shuts us out. The love that gave the "only-begotten Son," placed the test as low as could possibly be. Holiness, we repeat it, is the zero point. Let us, then, throw aside this absurd, this fatal mistake, and "present our bodies" and our spirits "a living sacrifice, holy, acceptable unto God, which is our *reasonable* service," both from the justice of the requirement, and the ease by which we may gain strength to perform it.

Dear reader, are you holy? If not, is it because you are unwilling, or have you not known the way of present faith? Are you too weak to hurl your idols from their thrones? "He giveth power to the faint; and to them that have no might he increaseth strength." Or does Jesus seem presented to you for the first time, as "a *present* and a *full* salvation?" Let your next prayer be offered in faith, not in hope alone, and "faithful is he that calleth you, who also will do it."

Many may truly desire holiness, but do not reach it now, through ignorance of the way. But none can truly desire holiness, and not reach it, who from this time know the way. * M.*

HE that standeth in God in such a manner as to have no will but the divine will, accounts every thing which takes place as a manifestation of God. If God is in the thing itself, God is nevertheless manifested IN THE thing. And thus it is with God that he first communicates through the medium of the thing in which he manifests himself. And consequently, as God is the first object which presents itself, he imputes nothing to the subordinate creatures, neither condemning nor approving, neither sorrowing nor rejoicing, without first referring whatever takes place to God, and viewing it in the clearness and truth of the divine light.

Confession of sin is an important duty; but there is no true confession of sin where there is not at the same time a turning away from it.